February 3
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy? Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul." BOOK OF MORMON, 2 NEPHI 4: 27, 28.

No. 5, Vol. 89 Thursday, February 3, 1927 Price One Penny

THE SPIRIT OF GOD AND THE MIND OF MAN*

ELDER JOSEPH FIELDING SMITH
OF THE COUNCIL OF THE TWELVE

MY BELOVED brethren and sisters: I do not expect to present anything that is new, in fact we have not heard anything that is new during this conference, but we have heard the simple truths of the Gospel of Jesus Christ, which have been from the beginning and which never grow old. I trust that what I may add may find a response in your hearts, that I may leave some impression that will abide with you when you return to your homes.

As I have listened to the most excellent testimonies and instructions that we have received during the sessions of this conference, my mind has turned to a prophecy given hundreds of years before the birth of Christ, by one of the prophets of Israel:

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their

*Address delivered at the fourth session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 4, 1926.

wise men shall perish, and the understanding of their prudent men shall be hid.

Thus prophesied Isaiah, speaking of these latter days. The Lord by revelation to the Prophet Joseph Smith, in the year 1829, before the organization of the Church, declared that this time was at hand, and that He was about to commence His great and marvelous work among the children of men. I think it is a great privilege to have the opportunity to live in the world when this work is established—this marvelous work which is recognized not only by those who have come into the Church, but by many who are not in the Church. I look upon the kingdom of God, or the Church of Jesus Christ of Latter-day Saints, as being the corner stone of this great and marvelous work which the Lord was to perform. And, as I look over this vast assembly into the faces of men who hold the Priesthood, it is impressed more deeply upon my mind that there is great significance in this organization, and in this Priesthood, which has been restored for the salvation of the human family.

WE LIVE IN A WONDERFUL AGE

We are living in a marvelous age, a most wonderful age. The Lord is fulfilling His purposes very rapidly, both among the Latter-day Saints and among the peoples of the earth, everywhere. I am fully convinced that the time is now here that was also spoken of by another of the prophets, who said:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

INVENTIONS AND DISCOVERIES

Of course, it was those who held the Priesthood and who were members of the Church, who had made covenant with God, that should prophesy and see visions, but the Lord was also to pour out His Spirit on others beyond the borders of modern Israel.

I remember sitting in a meeting some thirty or more years ago and that meeting was being addressed by one of the members of the Council of Twelve Apostles, who has long since departed this life. In the course of his remarks he made a statement that impressed me and which has stayed with me since that time. It was to the effect that the time would come when men would communicate from city to city, conversing without the aid of the telephone or intervening wires. As I pondered over it I thought: Of course, that time will come, but it cannot come until after Christ comes again, and His truth shall have been acknowledged over the earth during the Millennium. Then such great power will be exercised, but even then it will be granted to those who

are in the Church and to no others. I have lived, however, to see the fulfilment of that prediction. I am witnessing it now, as no doubt are many who are listening to these services throughout the land, for the voice of the speaker is carried abroad in each instance, how far I do not know. The voice is heard and recognized, perhaps a thousand miles away, and the words leave their impression on the mind of those who are listening almost the same as if they were sitting in the presence of the speaker, as you are doing. I think this is very wonderful; and yet, this great discovery did not come through revelation to a member of the Church; it was not sent through one who holds the Priesthood, but it came through one not of the Church, but who was inspired of the Lord to give this great blessing to the world. So with many other things, the automobile and the airplane as means of transportation; the talking machine and all of these great discoveries that have come through scientific research, have come, most of them, outside of the Church. Yet I maintain that had there been no restoration of the Gospel, and no organization of the Church of Jesus Christ of Latter-day Saints, there would have been no radio, there would have been no airplane, and there would not have been the wonderful discoveries in medicine, chemistry, electricity, and the many other things wherein the world has been benefited by such discoveries. Under such conditions these blessings would have been withheld, for they belong to the dispensation of the fulness of times of which the restoration of the Gospel and the organization of the Church constitute the central point, from which radiates the Spirit of the Lord throughout the world. The inspiration of the Lord has gone out and takes hold of the minds of men, though they know it not, and they are directed by the Lord. In this manner He brings them into His service that His purposes and His righteousness, in due time, may be supreme on the earth.

INSPIRATION AND THE ACCUMULATION OF KNOWLEDGE

Now let me say briefly that I do not believe for one moment that these discoveries have come by chance, or that they have come because of superior intelligence possessed by men to-day over those who lived in ages that are past. They have come and are coming because the time is ripe, because the Lord has willed it, and because He has poured out His Spirit on all flesh.

I know it is quite generally believed that the people living now are more intelligent than were those who lived in former ages. I cannot accept this view, because, with the understanding I have of the restoration of the Gospel and of the dealings of our Eternal Father with His children from the very beginning, I know that He would not choose and send into this world inferior intelligences to stand at the head of His work. We are informed that in the councils that were held in the heavens, when tests were

made, the spirits of the men, then living in the premortal state in the presence of the Father and the Son, were chosen to stand upon the earth in the various ages of the world's history to hold particular positions of responsibility because of superior intelligence manifested in the spirit world. I am satisfied with the thought that among these spirits there was none greater, except the Saviour of the world Himself, than the one who was called to stand at the head of the human family. So it is not because of greater intelligence, but because, no doubt, of the greater accumulation of knowledge together with the inspiration that comes from the Lord as He grants it unto men, that we receive the benefit of these blessings. The time has come for the Father to gather together in one all things in Christ, both which are in heaven, and which are on earth, that the fulness of His work may be consummated. For this reason we are seeing and enjoying the great advantages of our time. The prophets anciently, I am sure, spoke of these marvelous events that should come to pass in the dispensation of the fulness of times.

HAS THE RACE PROGRESSED INTELLECTUALLY?

I have before me an excerpt taken from a lecture delivered on the 9th day of February, 1925, before the Philosophical Society of Great Britain, by Avery H. Forbes, a member of that distinguished body. Discussing the question, "Has the race progressed intellectually?" he makes this comment:

> That information, knowledge, facts, have vastly increased is undisputed, but that the increase is favourable to the moral nature, or even to the worldly wisdom, is yet to be shown.

He then quotes the following from Alfred Russell Wallace, one of the noted scientists of the past century:

> The great majority of educated persons hold the opinion that we are more intellectual and wiser than men of past ages, that our mental faculties have increased in power, but the idea is totally unfounded.

HAS THE RACE MADE MORAL PROGRESS?

Then, discussing another problem: "Has the race progressed morally?" Mr. Forbes concludes that it has not, but on the contrary, with the greater knowledge that has been imparted and the greater power to act, men have used these agencies for the creation of greater crime. However, they have had the means within their hands to benefit mankind and to bring about increased righteousness. I think his conclusion is in perfect harmony with the revelations of the Lord to His people.

WHERE MUCH IS GIVEN MUCH IS REQUIRED

In conclusion, I want to call your attention to this fact, that members of the Church of Jesus Christ of Latter-day Saints, who

have received the greater light and have made greater covenants to serve the Lord, are under the necessity of keeping those covenants and commandments in righteousness and humility. We are living in perilous times, notwithstanding the remarkable wonders and accumulated knowledge of the present age. This is a day of ungodliness and increased iniquity, and men everywhere are paying little heed to the commandments of the Lord. These evil conditions which confront us tend to lead us from the path of truth. As members of the Church we have greater opportunity, because of modern revelation and the Priesthood, to serve our fellows and to teach them the ways of eternal life. Let us remember the words of the Lord to the Prophet Joseph Smith:

For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law.

I would like to present all of this revelation, but you may read it yourselves. It is found in section eighty-two of the Doctrine and Covenants. I will, however, read one or two more verses:

And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you;

Or, in other words, I give unto you direction how you may act before me, that it may turn to you for your salvation.

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.

The man who has received the truth and yet will not walk in it deserves the greater condemnation. A member of this Church who will indulge in the use of tobacco, who will violate the Word of Wisdom, who refuses to pay his tithing, to keep the Sabbath day, or who in any other way will not hearken to the word of the Lord, is not loyal to the Church of Jesus Christ of Latter-day Saints.

THE POWER OF FAITH AND HUMILITY

I was thinking, when Brother Rey L. Pratt was speaking of his labours in South America, how certain Italian brethren came confessing their sins and in humility forsaking them—giving up everything in the world for the Gospel's sake because they had found the truth—how characteristic that is of those who receive the Gospel out in the world. Yet, here at home in the stakes of Zion, in the shadows of Temples, are to be found those who are numbered with the Church who will not keep the commandments of the Lord. Some of them have made covenants in holy places, and yet they do not value the truth; they do not value the

teachings of the servants of the Lord and they will not walk in the knowledge which they possess, much less by every word that proceeds forth from the mouth of God. These shall receive the greater condemnation. Oh how I wish all who live in the stakes of Zion could get the same spirit of humility and faith that is manifested by these humble converts out in the world. What a power we would be for righteousness. May we seek for it, I pray, in the name of Jesus Christ our Lord. Amen.

THANK GOD!*

STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

GOD IS IN HEAVEN, but He is not far removed from them that seek Him. He is a friend who never fails. One can always trust Him.

I thank God for the Gospel of our Lord and Saviour Jesus Christ, for the great conceptions of life which it offers for the comfort and the encouragement and the hope of all mankind.

I thank Him for the Church with all its great institutions, built up and maintained under the power of the holy Priesthood for the salvation of the souls of men, and for their direction in the great cause of truth.

I thank God for the saints, the blessed saints, who make up the Church of Christ, who have testimonies of the divinity of Jesus Christ, our Lord and Master; who know of the great mission of the Prophet Joseph Smith, and who seek to carry forward the mighty work which he was instrumental in establishing. I am grateful to be identified with the Saints of God.

I thank God for the Priesthood, for that great power just spoken of, a very portion of Godhood itself, which enables men to administer the ordinances of the everlasting Gospel, in the name of Jesus Christ, and with His authority. I am grateful for the fraternity and the friendship which come from associations in the Priesthood.

I thank God for my brethren of the stakes, where my duties call me, for my associations with them, for their uniform kindness and consideration and love. Brethren, I love you, I love you in the bond of the holy Priesthood, and I trust that bond may always keep us together. Thank God for the handclasp of a man who is united with me in the Priesthood of God.

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*Address delivered at the second session of the Ninety-seventh Semiannual Conference, in the Tabernacle, Salt Lake City, Utah, October 3, 1926.

Never neglect those friendships, brethren; be one and you will be Christ's.

I am grateful, beyond my power of expression, for the companionship of my beloved brethren who surround me, my colleagues, my true friends, men whose examples stimulate and encourage me and protect me from temptation and error. I am grateful for their confidence in me, and I have continually prayed that in some measure I might be worthy of that confidence.

The Lord is good. All His judgments are righteous. He makes no mistakes. Never complain at the judgments of God; never mock Him. Always trust Him. He will never forsake you. Seek the things of eternity; they are worth while. All other things are of but passing worth and comparatively valueless.

Oh, I thank God for the home and for the great conception of the family which we have, for the eternity of these sacred and beautiful relationships that under the power of the Priesthood have been established. If there were nothing else given to the world by the Prophet Joseph Smith than our great and beautiful conception of home and family, he would have made the greatest contribution ever made to humanity by any man who has lived.

I honour his great name, the name of the Prophet Joseph Smith. I know that his mission was divine. My heart, and my soul, and every faculty of which I have possession, confirm that knowledge. The work that he established is the work of the living God.

In your presence, humbly, I consecrate and dedicate all that has been given to me to the establishment of that work. May we all make it prosper as God would have us do, I pray humbly, in the name of Jesus Christ. Amen.

The Church of Jesus Christ of Latter-day Saints, claiming to be all that its name expresses or logically implies, holds that its special mission in the world is to officiate in the authority of the holy Priesthood by proclaiming the Gospel and administering in the ordinances thereof amongst all nations, and this in preparation for the advent of the Lord Jesus Christ, who shall soon appear and assume His rightful place as King of kings and Lord of lords. In the carrying out of the work committed to it, the Church is tolerant of all sects and parties, claiming for itself no right or privilege which it would deny to individuals or other organizations. It affirms itself to be *The Church* of old, established anew. Its message to the world is that of peace and good will—the invitation to come and partake of the blessings incident to the new and everlasting covenant between God and His children. Its warning voice is heard in all lands and climes: *Repent ye! Repent! for the kingdom of heaven is at hand.*—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 3, 1927

EDITORIAL

THE PARABLE OF THE PHOTOGRAPHIC PLATE

On many occasions during long years of professional service as a mining geologist, I have been called to the witness stand in court, there to testify under solemn obligation of oath, as to results of my examination of mines and of lands supposed to contain deposits of valuable minerals. A certain investigation of the kind extended through many months and involved the inspection of numerous tracts of land covering parts of three states. The particular question at issue was the true classification of the several areas as coal-bearing lands or otherwise. As is requisite in such work a record of all important facts as observed was made in the field; and this record, commonly known as the field notes, was guarded with care, for it would form the basis of all inferences and deductions relating to the investigation.

In due course, more than a year after the completion of the field work, the case came to trial and I was sworn as one of the witnesses. Under both direct and cross examination I was closely questioned concerning the geologic structure and surface conditions of each of the specific tracts and parcels of land. I was permitted to consult my field notes, and so refresh my memory, as the lawyers said, but, as would be more accurately stated, to assist my recollection of what I had observed while on the ground.

Concerning one section on which no positive indication of coal occurrence had been found, I was interrogated at length as to the character of the surface. Was there timber on this particular piece? Had the land any value for grazing purposes? Had I found any water thereon, either running streams or springs? Was the section level or hilly? To my surprise I found myself unable to answer with certainty. The field notes relating to this particular area were apparently incomplete; the record contained no surface description at all; there was no entry as to timber, grass, or water, no mention of hills or flats. Naturally I was disappointed and somewhat embarrassed, as in all other descriptions my notes had proved satisfactory. Recollection failed to supply the information called for. Try as I would I could not call to mind just what I had seen. Beyond all doubt I had been upon the ground, for the notes described the corner stone of the

sectional division, and gave in detail its measurements and the chiseled notches by which it was identified as an official landmark. When about to acknowledge my utter inability to give the data rightly expected of me, just as I was on the point of confessing my seemingly inexcusable failure in a very important part of my work, I was relieved by finding in the notebook one brief entry, which up to that moment had escaped my notice. It read simply, "S. 10; No. 7." This meant to me that I had taken a photograph at the place referred to in the notes; and the plate on which I would find answer to the questions was No. 7 of Series 10. I had taken many scores of pictures in the course of the long field examination; and the plates had been stored away in the dark room, undeveloped. I asked the court's indulgence until the morrow, promising that then I would furnish conclusive answers to the pending questions.

That night I went to my dark room, and picked out plate No. 7, from the dozen included in Series 10. As shown by the memorandum slip, about fourteen months had passed since that plate had been placed in the camera. With eager expectancy I laid it in the tray and poured upon it the developing liquid. Then, in the faint ruby light of the dark room, lines and shadows gradually appeared—shall I say like magic? No; but like true miracle, which, however, in this day of popular photography, is counted no miracle, but only an ordinary, commonplace occurrence. When the developing and fixing processes were completed, I examined the plate in a strong light; and there I saw the stone that marked the section corner; there were cattle and my own riding horse contentedly munching the rich grass, which grew in abundance among stately pines and bright-hued aspen trees; in the foreground was a rippling stream fed by springs the position of which was discernible in the middle distance of a gentle upland slope. From the negative so produced a print was made; this was taken into court and was there accepted as a full and satisfactory reply to all the questions that had been left unanswered.

The record laid away with the undeveloped plates showed that No. 7 had been exposed during a fiftieth of a second. Think of and forget not the miracle herein made manifest. That plate had been prepared in darkness except for the feeble and non-actinic glow of the ruby lamp; in darkness it had been packed with others in a light-proof box; in darkness it had been transferred to the plate holder; in darkness it had been placed in the camera, behind the magical wonder-working lens. The cover slide had been withdrawn, leaving the sensitive plate still in darkness within the camera box. And then the lens shutter had opened and for *one fiftieth of a second* the plate had looked out upon the glorious landscape, after which, the shutter had closed; darkness again had enveloped it, and in darkness it had lain for a year and more.

For what to us is a measure of time inconceivably short, the light of the glorious truth of day had fallen upon the sensitized surface of the plate, and all through the subsequent months of dense darkness it remembered the heavenly vision. No tree, no leaf, no grass blade was forgotten. But, mark you, only after the plate had been immersed in the chemical mixture to which it was responsive was the picture brought out so that men might see and know the truth to which it so convincingly testified.

Is the incident worth reading, worth thinking about? Though of but little merit as a story, it may be of some worth because of the lessons it suggests. Who of us has not realized valuable after-effects from some experience, which, perchance, was relatively as brief and transitory as the view of the sun-lighted scene upon which the photographic plate looked out?

The impress of great truths, caught ofttimes by a momentary flash of heavenly light, is held in store within the hidden recesses of the mind, forgotten, perhaps, for years. Then at a moment of crucial test or painful trial, in the time of distress and affliction, the active reagent compounded in the laboratory of memory and sensitized by the elixir of inspiration is applied, and the picture of the past is brought to light, attesting the truth in a way that none may gainsay or deny.

Let those who minister among their fellows, as teachers of God's word, despair not because of the seeming failure of their efforts. You, my brethren, who through sacrifice and earnest endeavour are devoting yourselves to the saving of souls, be of good cheer, and yield not to the tempter's insinuation that your labours are in vain. It may be that to-day, by some encouraging word or unselfish act, by the leaving of a tract or pamphlet at a door at which you had not felt wholly welcome perhaps, by some inspired utterance, the full significance of which may have been unrealized by yourselves, you have opened the lens behind which lay a receptive soul; and though the glory of divine truth has lightened up that darkened mind for an instant only, the effect is not lost nor will it be forgotten.

Leave the developing of the picture to the Master, who will bring out its lights and its shadows, its verdure and flowers, in His own time, and by means that are to Him surest and best.—J. E. T.

PARADOXES

It is a common occurrence for tourists of all lands to return from climes foreign to them bubbling over with sweet or acrid tales and anecdotes concerning their adventures abroad. Travelers' lectures ofttimes are tinged with gaudy colouring and flavoured with absurdity, this due to the tourists' scant knowl-

edge of their subject and but superficial treatment of any facts possessed. Unless a speaker is thoroughly versed in his topic through study and research, especially if the discourse deals with vital public-enlightening subject-matter, he is on oratorical no man's land if he indulges in sweeping averments, broad generalizations, or things akin. Statements actually self-contradictory or false, to those who may not recognize them as such, are misleading and, in a measure, malicious. A dealer in paradoxes has a shaky business.

Miss E. C. Oakden, M.A., who recently returned from a tour of America, recited a portion of her experiences to the Brierley Hill Brotherhood of Stourbridge, Worcester. The following excerpt is from a summary of her remarks entitled "Red Indians and Mormons", published in the *County Express*, Stourbridge, on January 15th. While the general tone of her address is favourable, Miss Oakden made two or three unsound affirmations, according to the abridgement, that bear correction and refutation:

Miss Oakden referred to what she termed "that strange religion of Mormonism," which in England had come to have such a bad name—*in some way rightly.** One was pleased with the land where the Mormons lived; it was beautifully cultivated, for the Mormons were excellent gardeners. Everybody wanted to know how many wives a Mormon had got. As a matter of fact a Mormon had only one wife; she met only two who had two wives each. For the last 30 years it had been illegal for any man in America to have more than one wife, and all those stories about the Mormons having a dozen wives each were absolutely bosh. There had been no Mormon polygamy since *30 years ago when Utah became part of the United States.* Of course, *the Book of Mormon, founded by a man named Joseph Smith, was obviously a forgery, and nobody could be convinced by it. The Mormon Church owned most of the trading places in Salt Lake City*, and the Mormon priests helped the people in all kinds of ways. Most Mormons stood by each other in almost everything, and in that respect we had much to learn from them. They were extremely good living people; *no Mormon ever touched tea, coffee, or alcohol.* She was in the Mormon country for seven weeks, and during that time had the greatest kindness shown to her. *Nobody could accept their religious beliefs*, but their way of living had much to recommend it to Christians. So much panicky and stupid stuff had been written about the Mormons, that one must first distinguish between their religious beliefs and the other aspect of their religion which had caused them to form a very close, sincere, and good clean-living brotherhood in that lovely valley by the Salt Lake.

The italicised clauses in the excerpt reveal either the speaker, the newspaper, or both, to be inconsistent, unacquainted with facts, and erroneous in assertion. Let us treat the italicized statements in order of their occurrence:

It seems grossly contradictory to accuse the "Mormons" of

*The *italics* throughout are ours.—Ed. *M. S.*

having in England a bad name "in some way rightly", and in the same paragraph extol them as law abiders, people of kindness, "excellent gardeners", "a very close, sincere and good clean-living brotherhood."

Utah, as a territory, became part of the United States not "30 years ago", but was acquired from Mexico in 1848. The territory donned robes of statehood on January 4, 1896.

Every conceivable argument and theory possible to the vain imagination of mortals, and many hypotheses, undoubtedly prompted by the evil one, have been employed to set at naught the claims of Latter-day Saints respecting the divinely supervised origin of the Book of Mormon. No one of these wordy conjectures has proved the scriptural record to be the invention of one man or any set of men; on the contrary, every argument pitted against the book has but served to fortify the defense. As to Joseph Smith being the original writer of the book: even cursory investigation will expose such a theory as untenable in the extreme. And to say that "nobody could be convinced" by the record is to decry the valid testimonies of thousands who bear solemn witness that they know the Book of Mormon is the writ of God and His prophets. All scoffers and sceptics would do well to seriously consider the conditional promise of Moroni, recorded in the last chapter of the Book of Mormon, as to how to gain an abiding conviction of the genuineness of the scripture.

The "Mormon" Church does not own "most of the trading places in Salt Lake City." Sixty per cent. of the city's population is non-"Mormon" in religion; many of the prominent business men and corporations are of denominations outside the Church.

Since we are discussing paradoxes it is only fair to point out that the statement "no Mormon ever touched tea, coffee, or alcohol" is not wholly correct. We are sorry to say that some have learned of the baneful effects of these enervating drinks only after straying from precept and partaking of them.

The lecturer apparently wanted to shun the real issues of "Mormonism" with a smile and a shrug, as many speakers desire to do, and set aside all claims respecting the power, wholesomeness and validity of the tenets and practices of the Church with the flippant remark: "Nobody could accept the religious beliefs of the Mormons." And right on top of this bold statement comes her suggestion that "their way of living has much to recommend it to Christians." When, O when, will the world come to realize that the "way of living" of the Latter-day Saints is the direct resultant of their religious beliefs? Hail to the day when more among men will advocate and apply the life-giving and life-saving principles of the Gospel of Christ!

Can Miss Oakden or any of her school rationally, reasonably or consistently assert that a Church membership of upwards of 600,000 honest souls, comprising myriads of educators, statesmen,

financiers, tradesmen of good repute, citizens of sobriety, perception and judgment, communities of supreme *morale*—a God-fearing and a God-loving people—are "nobody"?

Think this over: There are multitudes of people in this world who would sacrifice their all to know that "Mormonism" *is* the Gospel of Christ; there are many who would give all they possess if they could convince themselves that the Church of Jesus Christ of Latter-day Saints *is not* divine.—JAMES K. KNUDSON.

CANDID ADMISSIONS

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS affirms that with the passing of the apostolic dispensation the Primitive Church and the world drifted into a condition of abject apostasy and spiritual darkness. During this black period unauthorized additions to the rites of the Church were made and vital changes were introduced in the essential ordinances.

The Church of England frankly confesses and indeed avers that the apostasy was an actuality. In these words from the "Homily against Peril of Idolatry", contained in the *Book of Homilies*, which dates from the sixteenth century, this admission is made:

So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God, and most damnable to man; and that by the space of eight hundred years and more.

The recent discussion of Anglican bishops at Lambeth Palace, London, regarding a revision of the Church of England *Prayer Book*, has given rise to many personal sentiments and much public controversy in the Press. Rev. C. M. Wright of Toxteth, Liverpool, in a communication that appeared in the *Liverpool Post* of January 18th, candidly admits the fact of a falling away from the doctrine of Christ. He gives these pertinent thoughts, which we fully endorse:

I submit, with all respect, that the discussions now taking place about the revision of the Prayer Book, the Reservation of the Sacrament, the sort of vestments which should be worn, appertain only to the mere mechanism of and external apparatus of organised religion, and when raised to the level of momentous issues make it less and less likely for Christianity to exercise any vital influence on the real problems of life. I cannot imagine Jesus Christ seriously concerned about such matters, which sprang originally, not from His mind, but from the minds of the theologians and priests. And I rather think that He would have something astonishingly severe to say, not only to those within the Churches who profess and call themselves Christians, but to those outside the Churches also. It is a very dangerous thing, indeed, for anyone to assume that he is a "Christian." . . .

It is somewhat of a paradox that representatives of Christian Churches

should suddenly interfere in a quarrel known as the general strike, while within the Christian household itself there should be continual disorder, threats, alienations, and ostracisms, so that the outside world says, "See how these Christians love one another." . . .

The Church to-day is still under the influence of mediaeval thought and customs. And neither mediaevalism nor thoughts of the sixteenth and seventeenth centuries were pure products of the New Testament.

Mr. Wright is right wherein he says that Jesus Christ "would have something astonishingly severe to say" to professed Christians. That "something" has been spoken already by the Lord in this dispensation. In the glorious theophany to Joseph Smith, the Beloved Son of God spake a stern denunciation of all false creeds, as is best recorded by the prophet himself in this wise:

I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."—Pearl of Great Price, page 48.

BREAD *VERSUS* BEER

THE BAKER utilizes corn in making bread; the brewer uses grain to produce beer. Many bakers sell their bread to buy beer; all brewers dispense their beer that they may purchase bread. Bakers would be better off without brewers; but brewers need bakers. Bread is "the staff of life"; beer is the shortener of life. Beer can tear down faster than bread can build up. It is hard for the poor to purchase bread alone, thrice difficult for them to secure both beer and bread. Those among them who prefer beer remain destitute still, and weaken in body and mind; those who buy bread with their hard earned money become healthier, wealthier and wiser.

"What does man get for money spent on drink? Not food." Such was the question propounded by Mr. H. G. Chancellor, ex-M.P., who spoke before the Liverpool branch of the National Commercial Temperance League on January 26th. In continuing Mr. Chancellor gave these facts and statistics:

Drink is a factor inimical to business. Though the country has suffered trade depression, the staple industries—cotton, steel and shipbuilding—being affected most, liquor traffic has nearly doubled its profits, and has assumed a financial position seemingly impregnable.

In 1913 there were sold 92,000,000 gallons of alcohol for £166,000,000, and, in 1925, 54,000,000 gallons for £315,000,000. The trade collected

£138,000,000 for the Treasury, but unlike the rest of the traders they made a handsome profit on the tax as well as on the commodity. The nutriment in beer bought as bread would have cost only £3,548,000, thus leaving more than £195,000,000 to spend on other manufactured products, which would have benefited everybody by providing employment instead of promoting idleness. On the basis of the 1907 census of production, the money spent on drink last year, if spent on commodities, would have employed in production alone 1,292,000 workers, as compared with the 112,000 employed in the manufacture of alcoholic beverages. Allowing 100 per cent. for increased prices, 600,000 men could have been given work.

A change of this kind would mean increased comfort, nourishment and well-being for the consumer, would reduce unemployment, lower rates, diminish illness and accidents, increase purchasing power, and create a steady home market.

"All grain is good for the food of man", but not when in fermented, alcoholic condition.

Moral: Support the baker, not the brewer.

THE FAITH OF SAINTS

THERE IS no doubt in the minds of Latter-day Saints in relation to the existence and personage of the Lord God Almighty, who is the Father of our Lord and Saviour Jesus Christ. There is no doubt in the minds of Latter-day Saints that Jesus is the Son of God, being begotten of the Father in the flesh. And there in no Latter-day Saint in all the world but knows as truly and as fully as God can impart that knowledge to the soul of man, that he shall live again after death, and that men and women shall be associated together as God has ordained, and they have been united by His power, to dwell together forever and forever; and they shall know as they are known, they shall see as they are seen, and they shall understand as God understands; for they are His children.—PRESIDENT JOSEPH F. SMITH in *Gospel Doctrine*.

FROM THE MISSION FIELD

Transfers—The following transfers of missionaries have been made from and to the districts specified: Albert Brain, Bristol to Welsh; Annie E. Brain, Bristol to Welsh; Eugene R. Budge, Manchester to Newcastle; John E. Clayton, Hull to Manchester; George F. Deem, Nottingham to Norwich; Ariel G. Evans, Welsh to Manchester; Kendall D. Garff, Liverpool to Ulster; Percy F. Hill, Scottish to Hull; Frank J. Larson, Hull to Newcastle; Lee W. Lund, Bristol to Nottingham; Raymond Murphy, Norwich to Welsh; Horald G. Clark, from the French Mission to the British Mission, Norwich Conference.

MANNA

Oppressed by common tasks, I cried:
"Why can not I too paint or play,
Or sing or write, invent or build?
To bring forth beauty that would live
I'd gladly give my humdrum life.
And here I potter all my days
As safe as any scullery maid,
In spite of all my dreams of good."
I slowly turned and baked some bread
The best I could.

Then in my heart clear answer flashed:
"Hush, Foolish! Art is anything
Which truly serves the need of man;
And God made manna for the Jews
Who otherwise were lacking strength
To write the Law, to build the Ark
And storm their Milk-and-Honey Land."
"Your bread's just great!" the children said.
My artist soul had found its work.
I bowed my head.

Helen Cain

DEATHS

Archer—Sister Olive Archer of the South London Branch, passed away on January 21st at the age of 32. During her nine years in the Church Sister Archer gave faithful service. The funeral was held on January 26th; President Harold A. Candland and Elders James W. Paxman and Roscoe E. Evans delivered impressive discourses, and Elder Hyrum J. Ward dedicated the grave.

Ormonroyd—Sister Susannah Ormonroyd of the Nelson Branch, Liverpool district, died on January 23rd. Since her baptism in 1907 she had been an active worker in the Church. Funeral services were held on January 26th under the direction of President David M. Kennedy; Elder Kendall D. Garff and President Kennedy were the speakers and Elder Kenneth A. Nielson dedicated the grave.

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN